THE BOOKE OF Common Prayer,

now used in the Church of

ENGLAND:

Vindicated from the aspertion of all Schismatickes, Anabaptists, Brownists, and Seperatists.

Proving and maintaining, that the English Common Prayer as now it is, was made and compyled by many most Reverend Divines of our Church in the Raigne of that ever-famous and first confirmer of the Protestant Religion in *England*, King *Edward* the sixth.

With a true Catalogue of their names and dignities, collected from the records of Parliament Rolles in the Tower.

Together with a discovery of a sort of people called Rebaptists, lately found out in *Hackney* Marsh neere *LONDON*.

London, Printed for *John Thomas*. 1641.

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The book of common prayer now used

in the Church of *England*, vindicated from schisme and errours.

IT is very well knowne, to most professors of the protestant Religion in the Kingdome of *England*, that the reformation (fully to be effected) began in the Raigne of that ever-famous Prince King *Edward* the sixth, whose pious and godly care was such, that with the advice of his most reverend and worthy Divines, an uniforme Booke of common prayers, and forthwith complyed, and by act of Parliament, then fully confirmed, furthered the subsequent yeares, of his ever deare sister, Queene Elizabeth of everlasting renowne: it was more amply manifested by acts of Parliament and Proclamation to her Eternall praise, and Gods glory, and the joy of all Protestant professours throughout the Christian world, all whose times it so continued with generall applause.

And since, hath beene upholden by two most

renowned and religious Princes, King *James* of blessed memory deceased, and King *Charles* our dread Soveraigne now raigning over us, whom God long preserve, till of late schisme and faction arising in the Malignant spirits of some Brownists, Seperatists, Anabaptists, who like the Egiptian locusts swarme in every corner of the City and Kingdome, and having of late got a head, began to oppose and spurne at that ancient monument, defiling of it, with their opprobrious tongues, and as much, as in them lies, seeking utterly to treade it under foot, and quite abolish the same, by calling it popish, and superstitious, others by taxing of it, *viz.* The Letany, to be in part conjuration, and such like charms or witchcrafts, to the great hearts griefe of good Protestants, and true professours of the Gospell of Christ, how hath it beene deprayed and reviled by those Ignorant, haire-brained, and Illitterate fellowes, who doe all things, by the motions of their unguided, unlearned, unadvised, and foolish rash spirits, as they boldly in great multitudes from time, to time, most impudently seeke to maintaine.

Proofes of the holy Scripture alleadged in Iustification of the Booke of Common Prayer, now used in the Church of *England*.

First, That God himselfe appointed in the Law, a set forme of Benediction, *Numb.* 6. 23. 24, 25. 26.

Secondly, that *David* himselfe, set Psalmes to

to be sung upon speciall occasions, as the title of them sheweth.

Thirdly, That the Prophet *Ioell* appointed a set forme of Prayer, to be used by the Priests at solemne fasts: *Ioell* 2.17.

Fourthly that Christ not onely commandes us to pray, after such manner *Mat.*6.9. But to use a set forme of wordes, *Luk.* 11.2. when ye pray, say *our Father*.

Fiftly. The spirit of God is no more restrained by using a set forme of Prayer, then by singing set hymnes, or Psalmes in meeter, which yet the adversaries of our Common Prayer, practice in their assemblies.

Sixtly, Of all prayers, premeditated are the best, *Eccle.* 5,2.

Seventhly, And of premeditated prayers, those which are allowed by publike Authority, are to be preferred above those, which are utterly by any private spirit.

Eightly, All the Churches in the Christian world, in the first and best times, had their best formes of Liturgies, whereof most are extent in the writings of the Fathers unto this day.

Ninethly, Let our service booke be compared with the French, Dutch, or any other Litturgy prefered in any of the reformed Churches, and it will appeare to any indifferent Reader, that it is more exact, and compleat then any of them.

Tenthly, Our service bookewas penned and allowed of, not only by many learned Doctors

but glorious Martyrs, who sealed the truth of the reformed Religion with their blood, now what those most reverend Compylers of the book of Common Prayer as it now is, this ensuing Table will truly and really delineate.

The

The compylers of the Englisse Common Prayer as it now is.

Doctor { Cranmer, Goodricke, Skipp, Thirlby, Day, Holbeck, Ridley } Bishop of { Ely, Hereford, Winchester, Chicheſter, Lincolne, Rocheſter }

Archbishop of *Canterbury*.

Doctor *Cox* King *Edwards* Almoner.

Master { Taylor, Heynes, Redman } Deane of { Lincolne, Exeter, Weſtminſter }

Master *Robinſon* Archdeacon of *Leiceſter*

Menſe Maij. 1541.

WHat grounds then have theſe factions, and ſchiſmaticall people, ſeing it is demonſtrated unto us, to be both lawfull and neceſſary in the Church, both by the word of God, and the learned Fathers in thoſe times, but what can wee expect from a Mechanicke and Illiterate people, whoſe unſeemely Geſtures, are dayly apparant to the eye of the world, witneſſe their Riotous, and uncivill diſorders in the ſtreets, on the Sabbath day, at the Church doore, untill divine ſervice be read, talking all the while of prophane and Idle matters, a rude and Ignorant fellow of that ſect, violently tore a great part of a Communion booke

booking Church in *London* lately, And being brought before authority for the same, answered nothing for himselfe, but that he could not abide in it, however hee was not suffered to passe so impudently without punishment, for he was committed and suffered accordingly, many other in divers places of this Kingdome, have committed many such like outrages, insolencies, against Church Government, and if there bee, not some course taken for the suppression of such outrages, a great confusion is feared thereby to fall upon our Church; and for those, that have boldly taken upon them in private holes and corners, to blast the worthy antiquity thereof, by their violent pens, but thanks be given to God, Revend Divines have vindicated the cause thereof, by the holy Scriptures, both in print and Pulpit to the shame of all oppolers whatsoever.

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The discovery of a base sect of people called Rebaptists, lately found out in *Hackney* Marsh neere *London.*

ABout a Fortnight since a great multitude of people were met going towards the river in Hackney Marsh, and were followed to the water side, where they all were Baptized againe, themselves doing it one to another, some of which persons, were so feeble and aged, that they were fayne to Ride on Horseback thither: this was wel observed by many of the Inhabitants living there abouts, and afterwards one of them Christened his owne Child, and another tooke upon him to Church his owne wife, an Abominable Act, and full of grosse Impiety.

FINIS.